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A WOMAN IN ISLAM
with Her Rights and Dignity

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Prof. Dr. Huriye MARTI



PROF. DR. HURİYE MARTI

Huriye Marti was born in Ankara in 1974. After graduating from Imam Hatip High School and Selcuk University Faculty of Theology, she completed her master's degree in 1998 at the same university with the thesis titled *"The Evaluation of the Narrations of the Prophet Regarding Women -Fabricated Narrations about Women-*". She completed her doctorate in 2005 with the thesis *"The Aspect of Birgiwi Mehmed Efendi as a Hadith Scholar and at-Tariqat al-Muhammadiyya (Research and Analysis)"*. She received training at the center of tahqiq and takhrij by Shu'ayb al-Arna'ut in Amman, the capital of Jordan, between 1999 and 2000. She became an Assistant Professor in 2011, an Associate Professor in 2012, and a Professor in 2017. She worked as an editor and a writer in the Themed Hadith Project by the Presidency of Religious Affairs, later published under the name of "Islam Through Hadiths". She was appointed as the Head of the Family and Religious Counseling Department of the Presidency of Religious Affairs in 2011, Consultant to the Presidency of Religious Affairs in 2014, and Vice President of Religious Affairs in 2017. She has many papers, conferences, and statements under themes of women, family, morality, and values from the perspective of the sunnah. Her published books are: *"Birgiwi Mehmed Efendi: His Life, Works, and Ideas"*, *"A Dar al-Hadith Sheikh in the Ottomans: Birgiwi Mehmed Efendi"*, *"at-Tariqat al-Muhammadiyya - A Content Analysis, Its Sources and Its Value as a Source"*, *"Sufi Comments on Hadiths by Kalabadhi and Ma'ani al-Akhbar"*, *"Hadith, Method and Life"*, *"Environmental Ethics within the Framework of Hadiths"*.

She is married with three kids.



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PREFACE

The negative perception of a woman, which developed under ancient traditions, distorted religious texts, and cultural conceptions, occupies our agenda today as it has throughout history. We still discuss women's existential values, dignity, social position, rights, and responsibilities. To achieve results that read the past correctly, address the present, and shed light on the future, it is essential that our discourses be on a sound basis.

This study proposes to talk about a woman's issues based on sound knowledge, Quranic verses, and hadiths. The basis in question is formed on the definition of a woman as "human", that is, "the honorable caliph (successor) of the earth". While discussing how women in Islam are viewed, we all know that serious misconceptions arise due to the perception or belief that women are a group separate from humans. From the moment a woman was born, a view and belief positioned her not beside but against a man.



This view considers a woman as a pendulum oscillating, dragging a man in the opposite direction of the truth. In other words, the belief in question has fictionalized a man and a woman as two different entities moving in opposite directions, thus constantly being in conflict and tension. However, the Qur'an and sound (sahih) hadiths point out that a man and a woman are just two ends of the same pendulum (i.e., human reality). They draw attention to how they offer each other a new possibility of movement with their reciprocal oscillations.

Although several articles and statements in this study deal with the subject of a woman from different perspectives, the common point that studies emphasize are: A man and a woman can create goodness by completing each other due to their natural differences. They are equivalent in being created with such potential. Therefore, a woman makes unique spaces with her unique feelings, thoughts, talents, and experiences. She carries a man to a world of meaning in which boundaries cannot be clearly drawn and offers him the opportunity to get to know himself first and then live through a new perspective.

In this context, the Messenger of Allah (saw), the honorable owner of the hadiths, did not attribute a higher value to a woman than she had ever seen before but only revived and supported her ability to "be a caliph (successor)". The Messenger of Allah (saw) removed the obstacles to a woman's self-expression and paved the way for her to reflect her self-worth as a human being to society.

The Prophetic attitude wanted everyone to realize that a woman, the other dimension of a human's existence oscillating like a pendulum, shows different aspects of the truth to humanity with her unique openings, discoveries, and experiences; thus, she can bear her own load. If the



essence of human existence is a permanent action and movement, then a woman gets her own identity and character as the other side of this action and movement. Here is the point that the Prophet (saw) wanted people to recognize: The ability of both genders to form their own movements, actions, and identities depends only on the movement of the other end of the pendulum. A perception that alienates a man and makes him hostile or oppresses and humiliates a woman, in short, harms people and does nothing but disrupt the pendulum movement, that is, hinders humanity's well-being and reconstruction activities on earth. For a livable world and an afterlife that gives the hope of salvation, all ideas and actions -just as a human deserves- towards a woman must be shaped by justice, compassion, respect, and love.